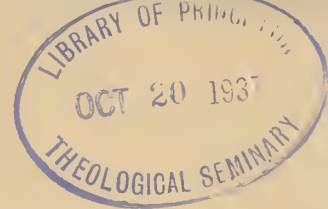


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The Outlook

of Missions

VOLUME XXIX
NUMBER 9
OCTOBER, 1937

Let Us Keep On

WE all may well bow down in deepest sorrow over the awful conflict now raging between our two great mission lands in the Far East; and to implore Almighty God with heart and soul for His intervening power. Also to remember in deepest sympathy both the multitudes of the suffering and the dying, and also our many brothers and sisters in Christ Jesus in both lands, whose hearts are bleeding and agonizing over this cruel warfare—warfare between their two ancient peoples, whose racial and cultural affinity of ages past should tend to make them not enemies, but to a very special degree ultimately one in Him who is Saviour and Lord of all—one great world group, whose influence for a saved humanity could be mighty indeed.

And let us not slacken up in our missionary endeavor. The influence of the Gospel has been mighty indeed in both lands—has truly shown itself “the power of God unto salvation.” Whatever the outcome of this present struggle may be, the only ultimately soothing, healing, re-unifying power afterward will be this Gospel of love and salvation, which so many in both lands have already so sincerely embraced. Therefore, let us pray, and let us hope, and let us keep on—in His name, for His sake.

D. B. SCHNEDER.

The Outlook of Missions

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Editorial of the Month

A Significant Statement

TWO important Christian organizations of interdenominational scope have united in "A Message to the American Churches on the Far Eastern Situation." On the one hand, the Committee of Reference and Counsel of the Foreign Missions Conference of North America, and, on the other, the Executive Committee of the Federal Council of Churches of Christ in America commend the following proposals to the Churches for their serious consideration:

1. The Church should align itself with the condemnation of the practices of war as described in the words of the recent World Conference in Oxford. "Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are events in a world to which the Church is charged to proclaim the Gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact."

2. The Church should declare its horror that in these days any government should resort to war "declared" or "undeclared" as a means of obtaining political or economic advantage, or as a punitive measure. No claim that such has been the practice of nations in former times can be permitted to obscure the fact that practically all nations have solemnly pledged themselves to use only the reasonable ways of peaceful negotiation for the righting of wrongs. We may ask the nations of the world to unite in finding ways of establishing international morality and respect for treaty commitments. We should raise our voices in condemnation of ruthless slaughter of innocent men, women and children with the purpose of terrorizing peoples into submission to alien governments.

3. The Church should lead in arousing public opinion to support the government in transforming a policy of irresponsible isolationism into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and good-will. In urging such a proposal, we repudiate the thought that it

involves reliance upon military or naval force or such measures as are apt to lead to war. We strongly endorse the principles upon which right international relations may be maintained as described in the statement issued by the American Secretary of State on July 16. We view with gratitude the willingness of the American government to collaborate with the Advisory Committee on the Far East appointed by the League of Nations.

4. The Church should recognize the difficult position in which its members in Japan and China find themselves today. To strengthen the bonds of Christian fellowship throughout the world should be our earnest effort, and in these days we should not fail to demonstrate the reality of our sympathy with those suffering the terrors of war. To their support, Christians everywhere should devote all practical aid. In our prayers to God they should constantly be remembered.

5. The Church should understand more clearly the importance of its missionary enterprise and provide more adequately for its support. This is a time in which missions everywhere and especially in Japan and China should have the loyal and undiminished cooperation of every Christian. The Gospel is the word of God to suffering, distraught humanity. To witness to that Gospel now in every land with renewed devotion is a call to all the followers of Jesus Christ.

6. The Church must translate its testimony into deeds of mercy. The suffering cries of multitudes of children, of wounded men, of homeless refugees, of sick and hungry people must be answered not only by words of pity but by the self-sacrificing pouring out of the resources of love and service. The Churches should make an effective appeal for relief funds to be administered through their own and other appropriate agencies.

7. The Church must testify to its faith in the reality of the Kingdom of God. To Him we turn in earnest prayer and in faith that the world belongs to God. "To believe in His power and love is not to escape from reality but to stand upon the rock of the only certainty that is offered to men." There comes a call to the Church "to work for the manifestation of the new divine order which appeared in the Cross and Resurrection of the Son of God."

The Quiet Hour

JULIA HALL BARTHOLOMEW

"We know that to them that love God all things work together for good."—ROMANS 8:28.

Though life is perilous with war and wrack,
With fears that linger, loves that come not back;
Out of the fretted sea in after years
The slow-grown coral isle of joy appears.

—ROBERT HILLYER.

The development of personality, we find, depends
on learning to do an increasing number of things
with and for other people.

—HENRY C. LINK.

"Glad I am for my eyes, O Lord!
I can see some glory amid
The dusty ways of men."

It is going to require more than all the materialists
ever can do to explain the beauty in this world as
an accident. It cannot be an accident, a mere by-
product of fortuitous physical elements. All this
beauty must tell the truth about something. The
sense of beauty is not simply an emotional expe-
rience; it opens one door to reality.

—HARRY EMERSON FOSDICK.

The air we breathe, the sky, the breeze,
The light without us and within,
Life, with its unlocked treasures,
God's riches are for all to win.

—LUCY LARCOM.

A memory; the voice of some loved book;
The sense of kindred spirits in accord—
These wear the raiment of celestial guests
Who make us heirs of heavenly bequests.

—LEIGH MITCHELL HODGES.

The machine has undignified labor. One of the
reasons for labor unrest today is that the joy of
creative labor has been taken away by the machine
age.

—WILLIAM WARD AYER.

The trouble with the kind of labor to which many
are condemned by our industrial civilization is that
it saps the life of those who do it.

—W. RUSSELL BOWIE.

"I thank Thee, Lord, that thou dost lay
These near horizons on my way."

But the more ideals a man has, the more con-
temptible is he, if the matter ends there, and if
there is no courage shown, no privations undergone,
no scars contracted in the attempt to get them
realized.

—WILLIAM JAMES.

To usher in a new civilization in which men will
minister to each other is the only ideal of a perfect
universe:

—IRVING PEAKE JOHNSON.

Jesus traveled light and mapped out the only
right way. He was no indoor mediator. His feet
were on the road.

—RAYMOND L. FORMAN.

I walked at midnight in a quiet wood
And thought of all the distant noise of Mars.
Why did men rage and spill their brother's blood,
Leaving a million wounds, a million scars?
I heard no answer that I understood . . .
Serene and steadfast hung the unwarring stars.

—CHARLES HANSON TOWNE.

It takes true strength and courage to see our way
through to the ultimate goal of true happiness.

—GRANVILLE MERCER WILLIAMS.

It is fatal to the highest success to have command
of a noble language and to have nothing to say in it;
it is equally fatal to have noble thoughts and to lack
the power of giving them expression.

—HAMILTON WRIGHT MABIE.

The Prayer

RAISE our thoughts high above life's daily trifles into the free realm of the spirit, where mind knows
no fear, where words come from the depths of truth, where tireless striving stretches eager arms toward
perfection and patient love surrenders to Thy will. Amen.

—CHARLES E. TUKE.

The Outlook of Missions

VOLUME XXIX

OCTOBER, 1937

NUMBER 9

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Statement Regarding the Situation in China

By A. V. CASSELMAN, Secretary

THE Executive Committee of the Board of Foreign Missions (R) held a most important meeting September 10th at the Board offices in Philadelphia. The main item of business was the consideration of the situation confronting the China Mission today. A cable, received in the early morning of September 10th from the China Mission, reads as follows:

"U. S. Minister urges us to leave as soon as possible. Some missions partly complying. There are some of our own missionaries consider it advisable. What is your advice or recommendation?"

The Executive Committee had before it for its consideration and guidance numerous communications from the International Missionary Council and the Foreign Missions Conference of North America, representing the united forces of Protestantism in China. The Committee also had before it a confidential communication from the Secretary of State concerning the whole situation in China, forwarded to the Boards of Foreign Missions of America through the office of the International Missionary Council. This was a very sympathetic document from the Secretary of State, revealing the desire of the United States Government to fulfill its responsibilities toward all American citizens, and revealed a very sympathetic attitude toward the missionary situation in China at the present time, all of which is thoroughly appreciated by the Board of Foreign Missions and all missionaries on the field.

After a full consideration of all of the known angles of the situation, the Secretary was instructed to send the following reply to the cable of the China Mission:

"Use your discretion and best judgment. Board will sustain you in it. All missionaries granted permission to leave field. Strongly advise immediate evacuation of mothers and children and all not physically fit. Expenses of evacuation will be provided. Approaching furloughs may be advanced. Make every possible arrangement

for preservation and maintenance of work. Any missionary staff maintained must be able and prepared to endure the hardships of war. Decision of any missionary to remain in China is by his own choice with the acceptance of the risk involved and must be approved by the Mission. Few key people might await developments with Evangelical Mission in India. Deeply appreciate your situation. The prayers of the Church are with you."

In addition to this, the Secretary was instructed to prepare a statement for the Church concerning the whole situation in China as it affects our China Mission. In pursuance of these instructions the Secretary of the Board presents to the Church the following statement:

With the exception of two missionary families located in the city of Wuchang opposite the city of Hankow, assigned to educational work in Union Theological Seminary and Central China College at Wuchang, our China missionaries are located in the interior province of Hunan in the very center of China. These missionaries are concentrated in the two main mission stations at Yochow and Shenchow, or, as they have been recently renamed, Yoyang and Yuanling, respectively. Thus our missionaries are for the most part between twelve and fifteen hundred miles from the present scene of military activities in Shanghai. Under ordinary military circumstances they are safer there than they would be in the vicinity of the coast down the river. Barring something unusual, which, of course, is likely to happen anywhere these days, our missionaries would be safer at their stations than they would be in trying to evacuate their stations by going to the coast. The danger at present is of long distance aeroplane bombing operations. There is not much of military importance at either of our mission stations, but that is no guaranty of protection from indiscriminate aerial bombing. However, the distance from the coast is perhaps the best protection our missionaries have in this undeclared war.

Formerly the only means of egress from China was down the Yangtze river. Fortunately, during the last year the railway has been completed between Hankow, in the center of China, and Canton, in the south. This railway runs through the city of Yochow and will be a means of escape from the center of China if our missionaries are compelled to leave.

The Board of Foreign Missions and our missionaries share the concern of the Secretary of State that the United States avoid involvement in the conflict now raging. We believe that his well-considered proposals leave the way open for the maintenance of the essential work of the Mission. Accepting Secretary Hull's description of the situation in China, we believe firmly that we should call upon our churches to continue with all their power to conserve and carry forward their missionary work there. In doing so the plans and programs must be based realistically upon the conditions and circumstances that prevail today and as they promise to develop in the near future. We understand clearly that it will be necessary to adapt our programs and methods to the actualities of the situation and, therefore, that they must be such as are justifiable under warlike conditions.

The missionary responsibility of the Church is a duty not only under favorable conditions, but at all times. The message of the Christian Gospel is for men and women in trouble as well as for those in more prosperous circumstances. The Christian churches in China have

a right to call upon us for help and encouragement, especially in such times as they are now experiencing. God helping us, we must not fail them now.

The missionary staff to be maintained in China during this period of difficulty should be such as is able to endure the hardships of war, involving danger and suffering and uncertainty. The aged and infirm, mothers and children, and all others who for physical reasons or because of individual temperament are not suited to endure the hardships that may be inescapable, should be urged to withdraw without delay. Those missionaries who elect to remain should do so by their own choice, and with the understanding that they accept the risks involved for the sake of the cause to which they have devoted their lives. However, the decision to remain in China should not be left wholly to the judgment of the individuals concerned, but in every case should be approved by the proper missionary authorities in China and should be subject to the decision of the Board.

Furthermore, we should recognize the necessity of carefully studying the requirements of our institutional work with a view to the adjustment of such forms of work to the prevailing conditions. At this time we should emphasize the importance of giving such spiritual aid and comfort to the Chinese churches and Christians as we can bring, and this should be a governing principle in the maintenance of a missionary staff.





FACULTY OF HUPING AGRICULTURAL NORMAL TRAINING SCHOOL

Taken at the time of the visit of Dr. King Chu (center), Commissioner of Education of the Province of Hunan, July 10, 1935

In adopting these lines of action, we share the opinion strongly held by many of our fellow-citizens that every practicable plan must be adopted to prevent the United States of America from becoming involved in war. While continuing to expect such diplomatic protection to American citizens as our Government may find it possible to provide in accordance with the highest standards of international law and practice, we state clearly and definitely that we do not desire or expect that any injury suffered by our missionaries, or any damage to the property of our Board, shall be made a cause of war or the threat of war.

We reiterate our firm conviction that the use of military and naval power in the furtherance of national aims and ambitions is utterly opposed to the Christian faith and message. We would call upon our churches to give themselves to most earnest efforts to establish a better world order founded on justice and fraternity and the fear of a righteous and holy God. Men of all nations are heavily burdened and suffering today because of the wars of the past, of the present, and of the

threatening future. There must be a way to relieve humanity of the curse of war, and this way must be found.

We deplore the fact that this undeclared war with its unspeakable cruelty should have occurred between the two nations in which our two main Missions are located and to which nations we are bound by the ties of love and brotherhood. We deeply sympathize with our fellow-Christians in both Japan and China as they find themselves enmeshed in this desperate situation, and we promise to them our sympathy, our support, our prayers and our love. To strengthen the bonds of Christian fellowship throughout the world is our earnest effort.

In these days of grievous trouble we are not without hope, for we believe in God. To Him we turn in earnest prayer. We call ourselves and all our fellow-Christians to a demonstration of our faith in the reality of the Kingdom of God. The failure of Christians to witness effectively throughout the world to the realities of their faith is one of the causes of our present distress. Such witnessing is the abiding purpose of the world-wide mission-

(Continued on Page 284)

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Notes

OUR Hungarian congregations held their annual Christian Endeavor Convention at Fairfield, Conn., during the last week in August. Delegates, representing Reformed and Presbyterian Churches from fifteen States were in attendance. Our Hungarian young people are an excellent group and give great promise for the future of this work.

* * *

Miss Anna Melegh, our efficient Hungarian Deaconess, at Homestead, Pa., for a number of years, has been transferred to our Hungarian Church at Burnside, Chicago, Rev. Stephen E. Balogh, pastor.

* * *

Rev. Bela P. Bacso, pastor of the Hungarian Church, Elyria, Ohio, recently underwent an operation. Mr. Bacso is a recent graduate of our Theological Seminary at Lancaster, Pa.

* * *

Rev. Dr. John H. Keller, of China Grove, N. C., has been called as the missionary at Lincolnton, N. C. Dr. Keller, a native of Pennsylvania, has spent his entire ministry in North Carolina and is greatly beloved by his brethren in the Southland.

* * *

Rev. A. C. Peeler, who served the First Church, Winston-Salem, as a missionary for many years and under whose pastorate the beautiful new Church was erected, resigned his field on September 1.

* * *

Rev. George Dillinger, the new missionary in the Schlatter Memorial Church, Winston-Salem, N. C., is meeting with encouragement in the way the people respond to his leadership among them.

* * *

Rev. Elmer E. Sensenig, St. Paul's, Allentown, Pa., kept his Church going with a full schedule during the summer months, with the best attended services in the history of the congregation. Rev. Paul E. Myers, noted Boy Preacher and Evangelist, preached on Sunday, August 8, to a very large audience. Missionary Sensenig believes in the value of



MISSION CHURCH AT STONY PLAIN, ALBERTA, CANADA. REV. C. H. REPPERT, PASTOR
Our remotest Mission in the Northwest

publicity, and he circulates the community with printed material announcing the variety of services held in his Church.

* * *

Rev. Stephen Borsos, of Morgantown, W. Va., conducted Daily Vacation Bible Schools at five different centers in his parish covering a wide area. Confirmation Classes were also formed with a total enrollment of 147, and an average attendance of 101. The center of this work is Morgantown, where our Hungarians are greatly in need of a better Church building.

* * *

The meeting of the Executive Committee of the Board of Home Missions will be held at the Hotel Roosevelt, Pittsburgh, on Monday, October 4. This is to be followed the next day with a meeting of the Joint Executive Committee of the two Boards of Home Missions of the Evangelical and Reformed Church.

The 20,000 Club Plan is going steadily forward. Almost \$69,000 has been received in this way. An appeal at this time is being made to those congregations that have not as yet cooperated. The Plan should be completed as soon as possible, but congregations that have done little or nothing should be given an opportunity to do their full part in this most worthy enterprise.

* * *

By action of the General Synod, the special Home Missions Emphasis is to cover the period from September 15 to the second Sunday in October. This will be engaged in by both Boards and will be largely for the purpose of education and inspiration. The Board of Home Missions of the Reformed Church requests that the constituent Churches of the "R" group follow the usual custom this year and give their special offering for Home Missions on the second Sunday in November.

* * *

Rev. Louis G. Novak, Hungarian Home Missionary, of Logan, W. Va., and vicinity,

has not only succeeded in reorganizing and centralizing the Magyar Reformed congregation of Logan, but has also organized the sister congregations at Red Jacket and Monclo.

During the summer months for ten weeks Daily Vacation Bible Schools were held at the mining communities of Monaville, Holden, Red Jacket and Monclo. The attendance at these schools was well over a hundred children of Magyar parentage. The pastor travelled over a thousand miles in order to give religious training to these children living within a radius of some fifty miles. Many of them had never before had the privilege of religious instruction.

On Sunday, August 8th, twenty boys and girls were confirmed and received into church membership. Summer communion was also celebrated by the new members and the congregation. The young people's choir under the direction of Mrs. L. G. Novak, rendered special music for this impressive service.

Home Mission Day

FOR more than thirty-five years the Reformed Church has been accustomed to observe the second Sunday in November as Home Mission Day. At first the observance was limited almost entirely to our Sunday schools, but as interest in the work of Home Missions developed the congregations through all their organizations joined in the observance of the day. A custom of such long standing and of such beneficial values cannot be so easily set aside. Somehow our people have come to associate the second Sunday in November with the work of Home Missions. It would be a mistake suddenly to wrench them out of this association. Consequently the Board of Home Missions feels that for this year at least, before the work of Home Missions is definitely merged in the new Board of National Missions, there should be a denomination-wide observance of the second Sunday in November as Home Mission Day, at least so far as the Reformed group is concerned. Moreover, the Board of Home Missions has certain unfinished projects on hand which should be completed as nearly as pos-

sible. Home Mission Day would yield itself to this special effort. In former years the Board on this day received substantial sums of money for its work. If no specific day be observed, in all likelihood this additional money from congregations and Sunday schools would not be forthcoming. The Board is making every possible effort to balance its budget, pay its debt, and its missionaries in full, and can ill afford to miss out on the special offerings on Home Mission Day.

Therefore, *let Church leaders, pastors and Sunday School Superintendents plan their fall program so as to set apart the second Sunday in November for Home Mission Day*, when a special offering for the work will be made. This, however, should in no wise interfere with the Home Mission Emphasis period from September 15 to the middle of October. This period is distinctively a season of preparation, of education, of inspiration, but let this be followed by a great ingathering on the second Sunday in November.

C. E. S.

"Please find enclosed a check. We enjoy the magazine very much."

MRS. PAUL E. MCKEEHAN, Secretary of Literature, Blain, Pa.

Home Mission Emphasis

THE General Synod of the Evangelical and Reformed Church at Fort Wayne in 1936 fixed from September 15 to the second Sunday in October as the period during which the work of Home Missions is to receive special emphasis in the program of the Church. It is expected that during those four weeks every congregation and Sunday school will seriously face up to the problems and the opportunities which the Home Mission enterprise presents. Very little along this line will be accomplished unless there is careful and intelligent planning to make the presentation as effective as possible. A mere haphazard or a casual allusion to this work by the pastor or a missionary leader will not accomplish very much.

The work of Home Missions is such a vast and comprehensive thing that a proper understanding of it requires much study and preparation. Consequently, in every congregation classes should be formed who will meet regularly and under a competent leader study the various aspects of the work. A little book "Beside All Waters" has been prepared for this purpose which can be secured from the Board of Home Missions or from our book stores in Philadelphia and St. Louis.

A Home Mission atmosphere should be created in the Sunday school and in the congregation. This can be accomplished by putting up mottoes, pictures and posters pertaining to the work. A table should be provided for Home Mission literature; leaflets, tracts, pamphlets should be freely distributed. Special services consisting of suitable hymns, responses, prayers and addresses should be

arranged for. Where possible, Home Missionaries should be invited to speak about their work. Letters from missionaries might be secured and read. The young people might even arrange for a Home Mission pageant or a dramatic presentation of the work. Since the work of Home Missions includes such a great variety of projects, such a large number of national groups in America, there is abundant suggestion for pageantry or other forms of visual education. Slides and moving pictures can be secured which would add to the creation of a real missionary atmosphere in the local congregation.

But it is not enough merely to create an impression by any or all of the above plans. The impression must be accompanied by an adequate expression. One of our troubles in the past has been that the impression was made and then was allowed to die down for lack of definite action to follow. Impression without corresponding expression soon evaporates and often leaves one worse off than before.

Consequently, an opportunity should be afforded for our people to register their knowledge of the facts in some definite and tangible manner. They should either be enlisted in some specific mission work or be asked to make a substantial contribution to the cause. The Home Mission Emphasis period furnishes such an occasion, and that congregation will find its own spiritual life greatly enriched that will make the most of this opportunity.

C. E. S.

Another Home Mission Day

VACATION days are over. People have returned home. "Did you have a good time?" is a question asked by all. The other day one vacationist speaking to another made the remark: "It goes without saying that we all had a glorious time." Now, back to the task. Do I hear one say the "usual grind" or "the same old thing"? Can we not say: back to the old task with renewed zeal and energy.

During the summer months our Church work may have gotten pretty low; however, we presume that a fall program has been carefully planned. This fall program consists of special days and periods, at which

time we present certain causes of the Kingdom to our people through special emphasis.

One of these causes is *Home Missions*. Home Mission Emphasis from September 15 to October 15. One entire month to present this cause to our people, but the observance of Home Mission Day for the congregations of the "R" group will again be the second Sunday in November or such a day nearest to that suitable to the congregation.

"What about Home Mission Day this fall?" is being asked by many ministers and laymen. What special project shall we present to our people? The program started a year ago, *viz.* the 20,000 Club, is being continued.

Many will say: "We did our part a year ago, why should we be asked to contribute to the 20,000 Club again?"

Our goal for the 20,000 Club was \$200,000. As of September 2 almost \$68,000 has been paid, leaving a balance still due of \$132,000.

Many congregations raised their full allotment a year ago, but may it not be possible that there are some members who, a year ago, could not contribute much to the Club? Some of these members may be in a position to pay for a membership this year. Should they be denied that privilege? Many congregations did little or nothing for the Club, some for very good reasons. Is it not possible that all those in that class can do something this year and thus help to push the thermometer up to the \$200,000 mark? Perhaps some have not tried very hard; in other words, they have not taken it seriously. It

is surprising how much a congregation is able to do when it goes at it in real earnestness.

Recently it was the writer's privilege to be in a congregation which did little or nothing for benevolence in general for many years. They had trouble to meet their current bills. About four months ago they began to take account of stock. They adopted a new system of presenting causes and raising money for these causes. They surprised themselves when they discovered that during the summer months they were able to send a check each month for benevolence and also meet their current bills regularly.

The cause of Home Missions goes on. We can retard its progress if we will. We can also help to advance the cause in order that we may arrive nearer the goal—"Toward a Christian America."

WM. F. DELONG, *Treasurer.*

The Annual Statement of the Board of Home Missions

To the Classes:

DEAR FATHERS AND BRETHREN:—The Board of Home Missions is pleased to give the following information to your body to guide

you in formulating such action as may be required to advance the work of Home Missions:

I. FINANCIAL

The figures cover only the first six months of the current year.

A. General Fund

Receipts on Apportionment	\$ 64,338
From the W. M. S. G. S. (including \$2,487 on 20,000 Club)	14,173
From the 20,000 Club	28,785
From the Debt Reduction Fund	11,420
From Miscellaneous Sources	1,860

Total Receipts in General Fund for 6 months	\$120,576
Amount paid on Missionaries' salaries, 6 months	\$ 66,000
Amount Owing in Back Salaries	81,780
Deficit in the General Fund	146,958

B. Church Building Department

Received Church-building Funds	\$ 8,729
Legacies	1,365
Annuities	2,100
Repayments by Missions on Loans from the Board	15,472
Miscellaneous Sources	10,876

Total Receipts, Church Building Department, 6 months	\$ 38,542
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C. 20,000 Club

Total Receipts	\$ 65,765
Received in 6 months: January 1—July 1, 1937.	28,785
Paid on Back Salaries 1937	27,330

The excess of the total assets over the total liabilities of the Board amount to \$667,015. From this statement, it will appear that the

Board will be ready next June, when the General Synod will establish the new Board of National Missions, to transfer its work to that

body as soon as proper legal arrangements can be fully consummated.

The Board finds itself greatly handicapped because the missions and self-supporting churches which owe the Board money on building operations, are not repaying their obligations. This has necessitated the Board to transfer from its General Fund a total of \$111,327 to carry the work in the Church Building Department. There was a time when fear was expressed lest the Church-building Funds might be diverted to carry forward the general work of the Church, but the reverse has happened, and entirely too much money must be appropriated from the General Fund to take care of our Church Building Department. This can be corrected only as the missions pay back what they have borrowed from the Board.

D. The Home Mission Emphasis

According to the action of the General Synod, the Home Mission Emphasis period is to be from September 15th to the second Sunday in October. The Board, however, requests that the period be extended this year until the second Sunday in November in order that the plans of the Board in connection with the 20,000 Club may receive the impetus of the custom which prevailed in former years, when the second Sunday in November was observed as Home Mission Day. It is hoped that all the congregations which have not yet availed themselves of the privilege of participating in the 20,000 Club, will arrange to do

so, and that those congregations that have already shared in this Plan may be prompted to make their customary offering on Home Mission Day. A united effort should bring in sufficient money to pay all of the salary arrearages.

E. Joint Work

The Board has cooperated with the Board for Home Missions of the Evangelical Synod in conducting Home Mission work on a joint basis. In at least 12 centers such work is now being jointly conducted and supported. In the nature of the case, this united work will be extended into other communities. By special agreement, all new work is to be jointly administered and supported.

A great united advance should be inaugurated in the near future. Our large cities furnish abundant opportunities for new work, and needed adjustments should be made in many of our rural communities. The Board has fewer missions on its roll today than it has had for many years past. This is due solely to the fact that the shrinkage in Apportionment receipts did not warrant the establishment of any new work, but this should not continue much longer. The time is here for more aggressive work. The Board feels that the Classes should avail themselves of the powers vested in them for the development of the benevolent activities of their respective congregations and also in looking for new interests that might be started and developed. In this enterprise, the Board seeks the cooperation of all of the Classes. It expresses its appreciation of the response which the Classes made in sending a representative to the Conference on Home Missions last July in connection with the semi-annual meeting of the Board in Lancaster, Pa. This meeting we believe proved very helpful in getting a better understanding of the problems confronting the Board at this time.

With such sympathetic interest as the Classes may take in the work of Home Missions, the Board can go forward in the development of the great enterprise which has been entrusted to it.

Respectfully submitted,

CHARLES E. MILLER,

President

CHARLES E. SCHAEFFER,

General Secretary



PARSONAGE, SALEM CHURCH, WINNIPEG,
CANADA

August 1, 1937.

Home Missions Conference

BY REV. CHARLES ENDERS

Recording Secretary, Board for Home Missions (E)

NOTE: This article appeared originally in "Friedensbote" and through the courtesy of the author is now offered here in English.—EDITOR.

LANCASTER, PA. is an ideal place for the holding of a Home Missions Conference. It is here that our Evangelical and Reformed Church has three educational institutions: Franklin and Marshall Academy, Franklin and Marshall College, and the Lancaster Theological Seminary. We of the Evangelical Synod branch of the church are glad that through the merger of the Evangelical Synod and the Reformed Church we have the privilege of sharing in the blessings of these institutions. Particularly for those of us in the East, for whom it is not easy to send our sons to Elmhurst College and to Eden Seminary, it is good to know that we have these excellent educational institutions at Lancaster.

Christian schools always have been connected closely with Home Missions. Without institutions for the training of workers to serve in the Lord's vineyard, it would not be possible to carry on mission work. It seems but natural therefore to select a theological seminary as the place for the holding of a missionary conference. The writer recalls that in former years, when he was a student at the Eden Seminary, the Board for Home Missions met at the Seminary at least once a year. This year he had the privilege of attending a Home Missions Conference at the Theological Seminary in Lancaster. We met in an atmosphere of genial hospitality. The weatherman also was kind. After one of the hottest weeks of the summer in the East a gentle rain brought cooler weather.

On Wednesday, July 14th, the Board of Home Missions of the Reformed group of the Evangelical and Reformed Church met for its summer session. On the following day representatives of the different Classes and missionary pastors met together with the Board for a discussion of the problems to be faced in Home Missions. The writer had the privilege of attending both meetings as the representative of the Board for Home Missions of the Evangelical Synod group. Through these contacts of representation at the meetings the Boards further and maintain their common interests until the next General Synod can consolidate the home mission work of the two groups under the direction of one board.

This was not the first time that the writer had the opportunity of meeting the home mission leaders of the Reformed group and of observing their work. Since the merger conference at Cleveland in 1934, such contacts have been frequent. From the beginning the writer has felt very much at home in these meetings with the Reformed brethren. The fact that he is Lutheran in his theological concepts has in no way whatsoever hindered the good fellowship and the spirit of cooperation. He has experienced anew the fact that after all we are brothers in Christ and co-workers in the service of the Lord. Further we are finding out through better acquaintance with one another, that our problems and difficulties are the same. When one sits in at one of these meetings of the other group, one can easily imagine oneself in one's own board meeting. One finds there the same questions concerning appropriations, commissioning of workers, etc. It will not be difficult to work together as one board.

One of the questions dealt with at the summer meeting of the Board concerned the merger of the work of the two boards. A committee presented a carefully prepared plan. One has to do here not with one difficult problem but with several. Heretofore the Evangelical Synod group has had separate boards for mission support and for church erection funds, whereas in the Reformed group both of these phases of Home Missions have been in the hands of one board. One of the most difficult problems in merging the work of Home Missions is that of bringing both phases of the work under one board, yet so that there shall be two separate and distinct treasuries. This is not an easy task, particularly when one bears in mind that in the church erection funds property values of over a million dollars are concerned. After a long discussion of the committee's report it was decided to refer the report back to the committee for further study. The committee is to report to a joint meeting of the Executive Committees of the two boards in Pittsburgh, Pa., on October 5th.

The Missions Conference on Thursday, July 15th, was attended by about thirty classical representatives and missionary pastors in ad-

dition to the members of the board. The Rev. Dr. Chas. E. Miller, chairman of the Board of Home Missions, presided over the conference. The Rev. Dr. C. E. Schaeffer presented a report concerning the status of Home Missions in the Reformed group of the Evangelical and Reformed Church. The writer, who is recording secretary for the Board for Home Missions of the Evangelical Synod group, did the same for his board.

Dr. Alexander Toth, who has been devoting his time during the past year to fostering the work in the Hungarian Reformed Churches, gave a very interesting report concerning this work. The Hungarian Churches are having the same language difficulties that our German-speaking churches had not so many years ago. The old folks desire to hold fast to the Hungarian language and to the customs of the fathers, while the young people are in danger of drifting away from the church unless the English language and more modern church methods are introduced. Dr. Toth has the very difficult task of helping the Hungarian Churches over this period of transition.

The conference gave much time to a discussion of the best way to use the Home Missions Emphasis Period in the fall. The matter of chief interest for the Reformed Churches in this year is the paying of the indebtedness

of the Board of Home Missions. Many congregations could not see their way clear to do something in this matter last year. Special efforts shall be made to secure the full support of all congregations in the matter of liquidating this indebtedness. Now this does not sound strange at all to us of the Evangelical Synod. We, too, have many congregations that failed to contribute towards our debt liquidating effort. This fall we also are making a special effort to pay our debts. We can understand the desire of the Reformed Board to come to the next General Synod with its debts paid. We must have a similar desire as far as our debts are concerned.

In closing, mention should be made of the hopeful attitude that was manifest throughout the entire conference. This was not due to a foolish optimism. Those present at the conference were well aware of the difficulties confronting Home Missions. In spite of this there was evident a hopeful outlook for the future. With God's blessing the work will go forward. Let us then as a Church have the faith to believe that if we be faithful to our Christian calling and self-denying in our service, working together as servants of our Lord Jesus Christ, we shall build successfully the share of God's Kingdom apportioned to us. Washington, D. C.



1937 MISSIONARY CONFERENCE HELD AT URSINUS COLLEGE, COLLEGEVILLE, PA.

Foreign Missions

JOHN H. POORMAN, EDITOR

Relief for Christians in China

AT the meeting of the Executive Committee of the Board of Foreign Missions (R) on Friday, September 10th, 1937, a communication was received from a special committee of the Foreign Missions Conference of North America composed of the New York secretaries of Boards having work in China, which has been meeting almost daily in the present crisis. The Foreign Missions Conference of North America has received the following cable from the National Christian Council of China: "Funds urgently needed. Relief needed for relief of war victims. Disaster spreading. Christian agencies organized. Can we rely on love and support of older Churches?" Signed W. Y. Chen.

The chairman of this special committee, Dr. J. W. Decker, of the Baptist Board, former missionary in China, stated in a letter to our Board that the various Boards having work in China had granted sums for special relief to the Christians in China in response to the appeal from the National Christian Council of

China, and asked our Board if it would join these other Boards with an emergency grant of \$500.00.

The Executive Committee of our Board of Foreign Missions passed the following action: "That we contribute \$500.00 for emergency relief in China through the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the National Christian Council of China; and that individual contributions for this purpose be solicited."

This \$500.00 was voted as an immediate emergency relief in the hope that when the Church is informed of the action individual and congregational offerings would be forthcoming to be credited to this object. The Secretary of the Board was instructed to report this action to the Church and to appeal for individual and congregational gifts for this purpose. Offerings should be sent to the Secretary of the Board of Foreign Missions, 1505 Race Street, Philadelphia, Pa.

Two More Japanese Visitors

ABOUT the year 1885 Dr. and Mrs. J. P. Moore, our second missionary family to Japan, became acquainted with a boy by the name of Kadono, who was then a student in one of the colleges of Tokyo. They became very fond of him, and took him into their own home and treated him like a son. He became a Christian. After his graduation from the Tokyo college they helped him to come to America. After several years of study here he returned to Japan, and entered a prominent business firm in Tokyo. He rose rapidly, and has now for many years been chief manager of the firm, and also one of the most highly respected business men of Tokyo. Several years ago he accompanied the Japanese delegation to the London Disarmament Conference, as business adviser.

Meanwhile he has kept up his friendly relationships with his early benefactors and those who have followed them, and has repeatedly made contributions to North Japan College and other Christian schools.

Recently he was elected president of the Japan Chamber of Commerce and Industry,

the highest honor that can come to a businessman in Japan.

The past summer he was in America, heading the Japan Economic Mission to America and Europe. A number of Japan's leading business men were with him. The purpose was to try to adjust all international trade difficulties amicably, and in the spirit of "live and let live." To such a mission Mr. Kadono is adapted ideally. No finer, more lovable Christian gentleman can be found anywhere. His early life in a missionary home has not been in vain.

The other Japanese visitor was Mr. Tomizawa. Many years ago he was a boy raised near Sendai. He came to North Japan College, and before long became a Christian, and was baptized in the old Buddhist temple that had been purchased by the Christians and transformed into a church. After finishing the Middle School Course of North Japan College, his uncle helped him to come to America. He was led to enter Miami University at Oxford, Ohio, and graduated in 1912. Then after spending several years back in

Japan, he returned to America to become secretary of the Japanese Chamber of Commerce in San Francisco. He had a fine career before him.

However, after some years of successful work, he was persuaded by some Christian men to found a Japanese Y. M. C. A. in San Francisco. Without a building, without money, without members—only with the feeling of a mission to fulfill—he gave up his promising business career on June 1, 1918, and has built up the present very flourishing Japanese Y. M. C. A. in San Francisco. Dr. John R. Mott has been his sympathizer and helper throughout the years. The Association

is not only a blessing to hosts of young people in that large city, but through Mr. Tomizawa's special efforts and tactfulness it has also become a powerful influence for international and inter-racial good will on the Pacific coast.

Mr. Tomizawa was appointed commissioner to the recent meeting of the Presbyterian General Assembly at Columbus, Ohio. He was also a speaker at the commencement exercises of his American alma mater, Miami University, and visited Philadelphia and other places.

Do missions pay?

D. B. SCHNEDER.

Hoy Memorial Hospital Notes

Dr. Li Chang Chih

DR. Li is a native of Kiangsu, graduate of Medical School, Shanghai. He is a very good doctor and business man. He was recommended by our Dr. Tu who was called home to care for his mother. He is kind and gentle, and very much liked by his patients. He is interested in Christianity though not baptized. He is very much interested in making this hospital self-supporting. His family is here with him.

Miss Kuan Huei Ti

Our superintendent of nurses, Principal of our School of Nursing, and our obstetrician is a graduate of an American Swedish Lutheran Mission Hospital of Hsiang Yang, Hupeh and of the School of Midwifery of the Methodist Hospital, Hankow. Miss Kuan has practised privately for one and one-half years but preferred working in a hospital, so when we needed another nurse, she was glad to come to us.

Dr. Feng Mien

Our second doctor is a graduate of a Northern Military Medical School, and took his internship in the Presbyterian Hospital at Changteh, with Dr. Tootell, who recommended him to us. He was baptized here a year ago last Easter. He has been with us almost two years. He is well liked.

Miss Deng Wen Feng

A daughter of a former Huping teacher who died in our hospital of typhoid fever

leaving a widow and three daughters. Mrs. Hoy helped the mother in educating her girls. Miss Deng is a graduate of Fuhsiang Senior Middle School, also a graduate of Ziemer Memorial Girls' School. She was graduated from our School of Nursing in 1936 and has been our pharmacist during the last year. She studied pharmacy under Mr. Wei, a former graduate of our School of Nursing, who afterwards entered a School of Pharmacy and was graduated in 1927. He had been with us until last July. I hope Miss Deng will have an opportunity some time later to finish her course in pharmacy.

Miss Wang Ming Feng

A graduate of the Methodist General Hospital of Hankow in the 1936 class, came to us on January first of this year. She takes her turn as night supervisor and as clinical nurse.

Mr. Li Ching Sen

Our accountant is a graduate of the Government Junior Middle School of Yochow. His father was our accountant before him and when he was unable to do the work any more he had his son help him and thus prepared him for the future. Ching Sen took a course in bookkeeping in a Night School and studied English. He is an earnest Christian. An older brother was about to graduate from our School of Nursing but died the day before the examination.

ALICE E. TRAUB.

Yoyang, China.

"The magazine is getting more interesting each month. We as a society all think so."

MRS. MINNIE F. KISTLER, Blain, Pa.

The Practice House

ALTHOUGH foreign cooking and sewing are taught in Miyagi College, yet it does not give the girls who take Home Economics a full picture of how we live in our home. So it was decided to have the senior girls stay overnight at Harriet Smith's and my home. Harriet went over and stayed at Miss Hansen's and Miss Lindsey's so we could use her room.

The girls used my room, which has a three quarters bed, large enough for two to sleep in comfortably. The pupils would arrive after school, unpack, and be shown around the house, and given the chance to ask any questions they wanted to. Then they played the victrola and looked at magazines until it was time to set the table for dinner. The girls served and, when we had finished, did up the dishes. Then they studied or worked on their wool embroidery.

About nine o'clock they went upstairs and took a bath. They were very much interested in the bathtub and seemed to enjoy the chance to use it.

In the morning they had a lesson in bed-making and then prepared their sandwiches for lunch. We breakfasted and went to school.

One night three girls stayed, as there were eleven in the class. That was "Setsubun" or the day when all Japanese celebrate becoming a year older. Koizumi San had brought beans and asked if we could have bean-throwing. After supper we went to the kitchen where the beans were washed and dried over the fire; when they were crisp and had cooled a bit we were ready for the fun. Koizumi San was the "oni" or devil. She ran through all the rooms of the house and



HOME ECONOMICS CLASS, MIYAGI COLLEGE,
SENDAI, JAPAN

we went after her throwing beans and saying, "*Fuku wa uchi, oni wa soto*," "Good luck stay in the house, devil go out." Then we ate one bean for each year of our age. It was really very interesting.

The picture shows the group the day I had the class for their farewell tea-party. They had asked to see me in Japanese dress so Harriet and I dressed in Japanese clothes for them and they were delighted. In the picture, Ono Sensei is next to me and next to her is Aba Sensei. They teach the rest of the Home Economics subjects.

We plan to do it again this year and may have the girls stay over the week-end and do more of the work. Oh, how fine it would be if we too could have a real practice house as Kobe College does.

MARGARET GARMAN.

Joyful Giving

By MINERVA S. WEIL.

Yuanling (Shenchow), China

CHOW Dung In, a wealthy merchant's daughter who was baptized last December promised to give one dollar each month as her contribution to church work. Since her mother guards the cash carefully, I wondered where the dollar came from, but asked no questions. Three months were provided for, given regularly, but when the fourth payment was due Dung In told Mrs. Chow, a Bible woman, she had saved all her small cash given her for sweets the entire month and still she did not have the promised amount. Mrs.

Chow told her not to worry, that if the Lord wanted her to give as she had promised He would provide a way. Soon after this guests from Kiangsi visited in the home and gave Dung In two dollars. Needless to say she was happy, but there was far greater joy in her heart on April 26th, when her mother attended an evening street chapel meeting, staying not only for the service but for the study-class afterward when she heard the personal testimony from two women who have come out of darkness into the Light of the Gospel.

Soles and Souls

By MISS BERTHA M. SCHEIDT, Missionary to Honduras

THE best place to wear out one's soles is in Puerto Cortes. Some of the villages worked from port can be reached by train, some by canoe, some by car and almost all by foot. The safest, surest and perhaps cheapest way is by foot so we usually go the cheapest way.

Chameleconcito is situated about nine miles from the Laguna where we have our little chapel. It is noted for its pineapples, juicy and as sweet as honey. "Pineapples, ten cents for two, six cents, five cents, four for a quarter." The children cry as we near the village going to and from port on the train. Because some of the Christians could not afford the price of a ticket, we decided to visit Chamelconcito by foot one day. The priest does not visit here so the interest is greater. How the children did sing the afternoon we had the children's meeting. "I want to sing some more," sobbed one little tot as the visitors started on their homeward journey.

To reach Chibana more quickly one must go in a car as far as a wide river, through Cieneguita and Tulian, two villages along the sea visited regularly. Here shoes and stockings must be taken off as we wade through to the other side to continue our journey. Up and down we go, now near the water's edge, watching the tide to keep from getting a ducking as we run through the sand and around the cliffs, now jumping streams, then up and down again until the remaining three miles from the river are covered. In this village too, there is much interest, for the priest has not yet visited it. Farther up in the mountains lives a Christian family which was evangelized by our colporteur some ten years ago. In the village is a family who became interested in the Gospel through a Plymouth Brethren missionary while living in another village. Thus the Word is sown by different groups and the Lord gives the harvest.

Travesia is a Carib village built along the sea, about seven and a half miles from port. Most of the older folks speak English or Spanish apart from their native tongue. The little children who are not of school age speak only Carib. Here, because of their nearness to the Catholic Church the people are hard to reach spiritually. We continue to visit the village, knowing that in such a time as we think not the Lord will give the harvest; we have seen it in other places.

La Laguna is a section of Puerto Cortes which gets its name from the fact that its houses are built around a lagoon. Near our little chapel lived a family whose children for a time came to our Sunday-school. Then they stopped coming and did everything they could to disturb our meetings. The father died as a result of a drunken spree. The mother contracted tuberculosis. Just before she died, she asked for some of the members of our chapel to come to her bedside to sing hymns. The opportunity was taken and the way of Salvation given to her and she died safe in the arms of Jesus. She had heard the hymns no doubt through the open window, also bits of the evening sermons. She had never been inside the chapel. The weekly testimony of the services in Laguna shall never be in vain.

At the other end of Puerto Cortes, just three miles from Laguna, built right out over the water, stands a little box shaped building loaned to us by the United Fruit Company for evangelistic services. In this tiny room fifteen to thirty-five children gather every Sunday afternoon for Sunday-school. The Monday evening service finds the same room packed with grown folks. Someone remarked to me one day, as I was visiting a man who worked on the wharf where this little building stands, "We can see the influence of your preaching services on the wharf, for there seems to be more order among the men who work on the wharf. Before it was nothing but fighting." The building is not very good looking, but it stands as a silent witness to that which is good and vital in the life of every human being. As one teaches and looks through the windows at the boats of every description anchored about the wharf, one is reminded of our Lord as He moved about the river's edge, making fishers of men. May some little soul now meeting in that little room over the water hear the call some day and also become a fisher of men. There are three things we long for here at the wharf. One is a portable organ to attract more people to the services, another is for some way to make the building larger, and the third to see souls saved for eternity in that neighborhood where immorality and vice are rampant.

Soles are only material things. They soon wear out and make the shoes unfit for use and ready to be replaced by new ones. Old soles are forgotten and cast aside, new ones con-

tinue to carry the life giving news from place to place. Souls are immortal things. They never wear out and are never forgotten. They live on through eternity—where they shall live depends upon the the decision made by their owners here on this earth. There is a chorus which we sing so often in Spanish:

To lose one's possessions is much,
To lose one's health is more,
To lose one's soul is such a loss,
That it shall never be regained.

May we always be willing to wear out the *soles* that precious *souls* might not be lost for time and eternity.

Hymns in the Japanese Church

By REV. GEORGE S. NOSS

WHEN Guido F. Verbeck and James C. Hepburn came to Japan in 1859, they lost no time trying to teach the Japanese how to sing Christian hymns. Both of these missionaries had some musical training: Verbeck could play the organ, and Hepburn was a good flute-player. But they soon realized what a task they had set themselves, and the work they tried to begin has even now, after nearly eighty years, been no more than "begin."

I

Japanese Song

In the first place, the Japanese people could hardly have been less equipped for hymn-singing. It would be difficult to imagine a system of music more unlike that under which the missionaries had been trained. Japanese music was of two kinds: the so-called classical masterpieces, taught to a small section of the well-to-do by a very few musical specialists, and the so-called "popular" music, *yoruri*, heard in the theatrical music-dramas. The former sort was far more "highbrow" than a Beethoven symphony would be in a typical American community, for, according to the Oriental habit, the music pupils were able to learn the masterpieces only after years of study properly qualified them to enter the all-but-closed circle of the more snobbish musicians. Studying music in those days was often very like being a member of an American secret society: there were "degrees" to pass. On the other hand the popular music was much like the course stuff sung in the New York cabarets. There was really no middle ground of modesty and respectability: one had to choose between the snobs and the street.

In the second place, Japanese poetical metre is totally unlike ours. There is no metre, properly speaking, for all syllables are equally stressed. There is no rhyme: the Japanese language does not lend itself to rhymes, although, curiously enough, it has a particular facility for puns. And the lines

of poetry are supposed to have either five or seven syllables. The typical short poem consisted of five lines, with the number of syllables for the first line at five, then seven, five, seven, and seven. The following poem of the warrior who bivouacked under a tree and expressed his feelings in verse, is given as an example of this type of verse at its best:

*Yukikurete,
Kono shita kage wo
Yado to seba:
Hana ya, ko yoi no
Aruji naramashi!*

Twilight upon my path,
And for my inn tonight
The shadow of a tree:
And for my host, a flower!

It can be seen at once that, despite the appeal of this kind of poem to the Japanese, it would be impossible for them to take advantage of the religious music which the Christian Church developed unless they made use of lines containing six, or eight, or more, syllables. Such lines give the Japanese ear the same discomfort which nearly all people experience when they read Walt Whitman for the first time and realize that he must be "chanted," or left severely alone. This is one of the reasons why the Christian hymns have been ridiculed in Japan, when indeed they are not reviled as destructive to the national poetical sense. But the plunge had to be made if the Japanese Christians were to share in the universal heritage of the Church. Otherwise the Japanese would be obliged to start in *de novo*, unable to make use of the thousands of hymn tunes that have moved the hearts of hundreds of millions of people in other countries.

Verbeck attempted to teach some Japanese how to sing hymns in English, in default of Japanese translations, but he had such poor success that he said (in 1862) that no Japanese could ever be taught to sing western music. And many others agreed with him.

However, they jumped to this conclusion a bit early: how could they expect adults, trained in music of a wholly different kind, and speaking a language without rhyme, without stressed syllables (Japanese who hear English for the first time get a curious impression of a succession of ridges, as they hear the accented syllables) and without our notions of poetic metre, to sing our hymns in our language? To crown all, the missionaries tried to teach the poor Japanese to sing in harmony. Japanese music has no harmonization: all their old songs were sung in unison. They have learned the trick since those early days, but I remember that, even twenty years ago, the playing of all four parts of a hymn on an organ confused some of the Japanese, and prevented them from knowing what the air was.

It was only after Mrs. Ballagh, at Yokohama, had gathered some children together that Verbeck was able to call in his prediction and cancel it. In 1871 a young man was able to sing Christian hymns, and this encouraged others to teach the singing of English hymns.

English hymns, however, were not going to do at all, unless hymn-singing was to be limited to a few specialists, so the missionaries, with more ardor than ability, undertook the work of beginning translations. The first hymn to be "translated" was the "Gospel Hymn" beginning, "There is a happy land." The Rev. J. Goble rendered two lines as follows:

*"Yoi kuni arimasu, taiso empo
Shinja wa sakaete, hikarizo!"*

To those who have the *Sprachgefühl*, the above is killingly funny. It is much like:

"There is a swell country, way far off,
The faithful will be in glory, I tell you
they will shine!"

Another hymn "Jesus Loves Me," was given by Mr. Ballagh to a Japanese with the phrase "the Bible tells me so," literally translated into "*Seisho wa so hanashimasu.*" which is the height of the ridiculous, for the Japanese language does not lend itself to the figure of a book indulging in speech, any more than we Americans speak of the sky laughing when we mean the weather is fair, as the Romans did.

(To be continued)

Boys and Girls in Mesopotamia

HELEN G. GLESSNER

"I should like to rise and go
Where the golden apples grow—
Where in sunshine reaching out
Eastern cities, miles about,
Are with mosque and minaret
Among sandy gardens set."

—R. L. S.

HOW, as a child, I pictured those eastern cities! Haven't you, in your day-dreams seen them too—glittering, gorgeous, wonderful? Regular fairy-tale cities. And that, alas, is what they are—fairy tales. For where you find the mosque and minaret you find dirt, dust, and flies; and the burning heat of the desert. There is also selfishness, hatred, bitterness and hardship. The rich are so rich, and the poor are so poor that the places in which they live are not beautiful cities in which the people all take pride, but ill-kept towns where each one thinks only of himself. Just yesterday, Mr. Glessner was planting two trees beside the front gate of our rented house. He had to fence them in with barbed wire to keep passers-by from pulling them up, and a group of boys were watching him curiously. Finally, one boy asked, "Are you always

going to live in this house?" Mr. Glessner answered, "No, probably not." "Then why are you planting trees when you won't enjoy them?" When Mr. Glessner replied that he hoped someone else would enjoy their shade they thought he must be out of his mind.

It would be difficult to describe the typical Iraqi child as there are so many different types—rich and poor, city-dwellers and desert Bedouins, mountain Kurds and marsh Arabs, and so on. But I shall tell you about some of the children we know and then perhaps you will have a picture of what the life of children is in this country.

In the first place, it makes all the difference in the world whether you are a boy or girl. When a girl baby is born all the relatives and friends come with sad faces and tell the mother they hope her next child will be a boy. When our eldest child, Phyllis, was born our household servant told my husband, "Never mind, God sent her." So the girls just don't count; the boys are the whole show. Can't you just imagine how spoiled they are?

If you should visit a boys' school in the city some fine morning, you would find the

pupils dressed much the same as you are; because if a boy can't afford a suit of foreign-style clothes he doesn't go to school. Schools are free to everybody but for some reason boys have grown to feel that if they go to school they must wear "feranji" clothes. The government of Iraq is trying hard to improve the schools here, but it is a very hard job and it will take a long, long time before they will be what they should be. Would you feel it was fair if you knew John had been passed in his examination because his father sent the teacher a fine basket of oranges the day before? Would you take much interest in your studies if the books were all written in a language you couldn't read very well? Here the language and text-books are Arabic, but in many places the lessons are taught in the local dialect. Many fathers say to us, "You must open a school because in the mission school the teachers are fair and the boys learn good habits." Some fathers don't send their boys to school at all because they know they will develop many bad habits.

While the well-to-do boys are in school, the boys who can't afford a foreign suit are driving donkeys, carrying small burdens, ped-

dling oranges or just being naughty. Juss boys ride from daylight to dark, summer and winter, driving their donkeys to the kilns where they load up with the white, powdery juss which is used like cement. Back and forth they go from the kilns to the building sites, and by noon they are as white as though they had fallen into the flour barrel. These boys are dressed in ragged garments of most any description and get very little to eat. Bread and tea is their main food and to this is added one of the following—dates, lettuce, radishes, turnips or melons—whatever is in season. But with the juss dust burning their eyes, and the summer sun beating relentlessly on their backs, they drive their unloaded donkeys at a mad gallop, shouting and laughing as they graze the unwary pedestrian.

Girls go to school in Iraq now, too. Before the war, when this country belonged to Turkey, there were very few schools for girls. The boy is the pride of the family, and if there is any money left after he is well fitted out and sent to school then perhaps his sister may go too, but never to the same school. After kindergarten the girls are carefully separated from the boys. When middle and high-class girls are about thirteen years old they must, when on the street, always wear a black cloak which covers them from head to foot and has no sleeves. They have to hold this black cloak about themselves as best they can while their faces are covered with a heavy black veil. After they start wearing the abba and veil they see no man or boys except their fathers and brothers. In a few progressive families the girls also visit with their cousins but most girls, although they usually marry their cousins, never see their husbands until the marriage ceremony is over.

There are very few things which girls are allowed to do. Mr. Glessner often gives talks to the school boys, using his lantern and picture slides. When we asked if we couldn't arrange such a show for the girls the answer was "It would be a sin for girls to look at pictures!" However, here in Kirkuk last year we succeeded in getting ourselves invited to give



SCHOOL GIRL IN IRAQ

a talk for school girls, but I had to be operator and speaker as no men were permitted to attend. The great pastime of Arab women is visiting, and the mothers always take their girls along. When you go visiting with your mother I know you go out with your little friends and have a good time playing with their toys but these girls just sit and listen to the endless gossip, and in well-to-do families this happens just about every day.

On holidays everyone has a good time. The two biggest holidays are religious but are celebrated as we would celebrate the Fourth of July or Labor Day. Each holiday lasts three days (think of that!) and everybody, rich and poor, has new clothes for the occasion. And here is where the poor children score a point because their clothes, being old-fashioned, are so much more colorful and picturesque. Silks and satins in the brightest colors bedeck boys and girls alike. Merry-go-rounds, ferris-wheels and swings are set up. These are made by hand and are very clumsy and crude but the children enjoy them just the same. There is no music and the men push the merry-go-round and ferris-wheel around! And what do you think they eat at holiday time? Ice-cream cones? No, you'd never guess. Head lettuce! Children buy the heads as you would buy cracker-jack, and walk along the street pulling off the leaves and eating them. They also have candy and all sorts of dried and salted nuts, melon seeds, sesame seeds, dried peas, etc. When the children get tired riding the swings, they crowd into dilapidated Fords and each pays a penny for a ride about town. And so they celebrate. When they speak to us in English they call their holidays Christmas. (They think the word Christmas means holiday.) But isn't it a pity it can't really be Christmas, that they haven't learned to come and worship at the manger? That they don't know Jesus is their Savior?

And that is what we are trying to bring them. In our Sunday-school we now have one hundred children. Most of these are Armenian and Assyrian Christians, but we are glad there are some Mohammedan children coming every Sunday. There would be many more, for they like to come but when they go home repeating the Golden Texts and singing the hymns, their fathers soon tell them they will beat them if they come to us any more. So

they are afraid and stay away. One father said to us, "My boy likes to come to your Sunday-school but you must not teach him to be a Christian." Of course, we couldn't stop teaching about Jesus, and soon the boy was not allowed to come any more. In many lands fathers and mothers like to have their children go to Sunday-school, but among the Mohammedans this is not so. If a man becomes a Christian he is so persecuted that he has to run away from home or he would be killed.

But if the children cannot come to Sunday-school we try to teach them in other ways. Uptown we have a little shop where we sell Bibles and Christian books. Each month we cut out the picture from an old Scripture Text calendar and put it in a frame in the window. Besides the picture we put a large Bible open to the story of the picture. The place is marked with a red pencil. Many boys and also men stop to look at the picture and are curious to know the story so they eagerly read the lesson from the Bible. The missionary and his helper have a truck we call our Bible Wagon, and in the spring and fall they travel all up and down the country, visiting the towns and villages, selling and giving out Bibles, Testaments, gospels, tracts, etc. Many boys buy gospels for a penny or two and take them home to read but often, sad to say, they tell us later that their fathers burned them because they came from the "kafirs" (unbelievers). In many towns Mr. Glessner talks in the schools, showing health pictures and pictures teaching clean living. When we were in America on our furlough the villagers coming into Kirkuk would seek out our evangelist and ask, "Where is the American preacher and why doesn't he come to us?" So we feel that they are our friends and that by *showing* them the love of Jesus we may some day be able to *teach* them the Jesus-way. The boys and girls would accept Jesus in their hearts if they only had the chance, and it is our task right now to sow the seed which will soften the hearts of their parents so that they will give them the chance.

(Continued from Page 269)

ary enterprise of the Christian Church. To the realization of that purpose we would call all the followers of Jesus Christ to give themselves with renewed devotion.

"THE OUTLOOK OF MISSIONS is one thing I cannot do without."

MRS. HARRY W. FUNK, Phoenixville, Pa.

Men and Missions

JOHN M. G. DARMS, EDITOR

A Wall of Stones

If we could really pick and pile up all those stones, allegorically speaking, that have fallen from the hearts of our home missionaries, when they received their several installment payments on back salaries we would have material enough to erect a wall of generous proportions. Every stone in it would memorialize this age of heart suffering and economic pain.

One side of that wall would be painted in red and bear the inscription. "We have gladly suffered for Jesus' sake"; but the other side should be tinted in gilded colors and carry the words: "And we, the men and members of the Church, have gladly brought this relief and help for the sake of our love to Jesus and to His great kingdom work."

As long as these stones lay under cover, in the worries and cares of our faithful home missionaries, one could not see or sense their heaviness but now, that they are lifted and exposed, we can use them as building blocks for a greater faith and a greater Church and the burial of the spirit of pessimism which has had its hold on us, for altogether too long a period.

Smell of Fresh Lumber

One of the early signs of revival in this post-depression age is the smell of fresh lumber. The building interest is reviving and houses and business places by the scores are being erected throughout the land. Men, architects, business men and laborers, sniff at fresh lumber like the mountain climber does at fresh air. It presages new life.

And so do Churchmen, when they see again, what they have not seen for decades, the enrollment of new missions and the erection of new missionary churches. This invigorates their faith and their giving. May that wholesome sniff reach down into the purses of our men and loosen the strings, that held inactive many a dollar, which really belonged to God, when it was put there.

If you believe in America, build now; if you believe in the Church of Jesus Christ and the need and helpfulness of the Christian religion, encourage and help the missionary leaders to respond favorably to the innumerable requests they have to go forward and start new enterprises which inspires more than

debt reductions. The best way to get rid of "Bozo" (Ev), is to start using fresh lumber.

Let the dead bury the dead but GO THOU and preach the Kingdom of God, enlarge thy tents, strengthen thy stakes and make visible thy faith in God and thy love to thy countrymen.

Men and Missions Sunday

Pastor and people must always work together for the success of the missionary cause. A missionary-minded Church can never be satisfied until every member shares this spirit.

Especially is this true of the men of the Church.

Men and Missions Sunday, observed in all Christian communions, November 14, brings this to the attention of the churches of our land.

The use of the program for Men and Missions Sunday, available at Laymen's Missionary Movement headquarters, 19 S. La Salle St., Chicago, or at our denominational headquarters, will help bring the cause of Missions prominently before our people and challenge the *men* of the Churches to a further study and support.

Observe this Sunday in your Church this year, when the cause of Missions needs understanding, sympathy and support and when it may be our greatest hope for world peace.

Don't Stop Now

If ever help was needed for the missionary work in Japan and China, it is right now, in these days of turmoil and war.

All honor to the missionaries who remain at their post. We should choose to be one of them, for that is the spirit of love to Christ and loyalty to the native people, we confess to have.

But the least we can do is to stand by the Boards in their great trials and expenses of the moment. Just now \$1000.00 are worth \$5000.00, and \$10.00 are worth \$50.00 for any moment the call for large amounts for sustaining the cause in foreign lands may come and that would call for large amounts, that must be sent immediately.

Neither the missionaries nor the native Christians are the war-makers. They may be the one force, working from within the armies on fields of battle, which can change the thinking and the campaign of the leaders toward peace.

If ever, give NOW.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

MRS. EDWIN W. LENTZ, EDITOR THIS ISSUE

Currents and Counter Currents

THESE days are not for discouragement but for finding our balance. The September 1st issue of *The Messenger*, under "This Date in History," gives an account of Bishop Grundtvig, the one man in Denmark, a hundred years ago, who had that inner something which made him able to gather around him the people discouraged by defeat and poverty for the purpose of facing the resources still available *within themselves*. . . . Here was a man who put equal energy into his thinking, his praying, his living. War had laid low his country. Today war is laying low China and blighting Japan . . . our mission countries. Help for the Christians in those countries lies in the friends who are not discouraged—in the men and women who put equal energy into thinking, praying, living . . . in the American friends who keep underwriting . . . in the Christian Nationals who keep their balance by living and maintaining the things in which they believe.

In Japan, foremost among recent "peaceful" interests was the meeting in Tokyo of the World Federation of Educational Associations. Every event which breaks the war tension gives a new lease of hopefulness. No one can measure the mental relief of such a "break" as came to those responsible for the success of that great meeting. The convention brought together 2,000 Japanese educators and 1,000 visitors from thirty-nine coun-

tries. Surely some permanent advance toward world understanding must have come from such a group of people: it is unthinkable that it should be otherwise. For another large number of people, interest centered about the widely heralded visit of Helen Keller, who went to Japan to combat the superstition that blindness is the result of sin. Although her tour was interrupted, wherever she went people were eager to hear her message. . . . *People who are close to the Christians in Japan, know the sincere regret and their helplessness in the matter of war.*

What about the currents and counter currents in China? If Japan is anxious—China is anguished! With the large area in the war zone, there is still a larger area outside, where life moves in more or less normal channels, where missionaries are at work and schools are open. Even within the war zone, Ginling College plans to open on time! People all over the world are saying—one year ahead lies the Hangchow Meeting of the International Missionary Council—can it be held at Hangchow? No eye can penetrate the smoke screen but we can pray, when the screen lifts, that China will be lifted up by those who are willing to put equal energy into thinking, praying, living. . . . If the International Missionary Council cannot meet in Hangchow—Hangchow, and all of China will feel the support of those who are the Missionary Council.

The United Christian Advance

AS the pioneer, blazing trails across a pathless country, had no hint of the broad transcontinental highways which were to result from his labors, so the early settlers who assembled their home and community life around a simple place of worship did not dream that they were laying the foundations of the vast home mission enterprise of today. The religious life of our country brought from overseas by devout men and women who came seeking freedom to worship God found physical expression in the planting of the Christian church at the heart of

every new settlement. As the pioneer advanced, the church advanced also. As children left the homesteads to break paths into new territory, parental concern sent forth missionaries, itinerant preachers, to minister to them. Such was the beginning of the home mission enterprise, which flowered a century ago in each denomination in the organization of a national home mission society.

As these societies began their work they faced a superhuman task. The frontiers were being pushed back with greater rapidity. In full tide human life moved across the con-

continent, the youth of the early colonists mingling with an ever growing stream from the countries of Europe. Churches were founded, schools were established, the claims of underprivileged groups upon Christian sympathy and service were recognized. After the Civil War, the utter destitution and spiritual need of the Indians, the Negro and the Spanish-speaking people spoke so strongly to the hearts of the women of the churches, that women's denominational home mission societies came into being and introduced valuable re-enforcements.

With the beginning of this century, the consciousness of the need for closer cooperation between the denominations ripened into conviction. Conferences were held to formulate plans, and the year 1908 is memorable for the organization of three inter-denominational bodies: The Federal Council of Churches of Christ in America, the Home Missions Council and the Council of Women for Home Missions. At the same time other inter-denominational alignments were strengthened to provide for other phases and projects.

The program of the Council of Women for Home Missions illustrates what the cooperative effort through one organization made possible at the outset: 1. The publication of home mission literature (of which there was a great dearth); 2. the promotion of Conferences and schools of missions (of which there were but a very few); 3. the united approach to students for the presentation of the home mission challenge; 4. the annual observance of a Day of Prayer. Among many other projects undertaken in later years, the cooperative service in the Indian fields involving the support of religious education directors in Government Indian schools and the growing ministry to the children of migratory workers are outstanding.

Now, after thirty years of cooperative service, new problems have to be solved in the correlation and coordination of the programs of inter-denominational organizations, all seeking an approach to the fields; namely, the Federal Council, the Home Missions Council, the Council of Women for Home Missions, the International Council of Religious Education, the Foreign Missions Conference, the Committee on Women's Work of the Foreign Missions Conference; the Council of Church Boards of Education, the Missionary Education Movement and the recently organized National Council of Federated Church Women. With a keen realization of the difficulties involving and a sincere desire to find the methods for a united approach to the constituencies, a committee representative of the several organizations has been at work for three years. The spirit of generous goodwill which has been manifested deserves highest praise. The autonomy of each organization is to be preserved; at the same time where several organizations are interested, the representative of any one organization shall represent the others also. State Councils of Churches are asked to make their programs comprehensive enough to include all these interests. The recent remarkably successful National Preaching Mission sponsored by the Federal Council demonstrated the value of the united approach. Similarly, the International Council of Religious Education is to be supported in its great projects: "The United Christian Youth Movement" and "The United Christian Adult Movement." To the extent that in every community and state the fine example of sincere and generous cooperation set by the national leaders is emulated, the hope and promise of a UNITED CHRISTIAN ADVANCE will be fulfilled.

MRS. ORRIN R. JUDD.

In the Name of the Lepers of Chandkuri

To All Members of the W.M.S.G.S.
Dear Friends:

What a splendid response you made to the April Program suggestions! Every day there are two to four parcels being delivered to our address. Thousands of snow-white bandages, men's vests and a lot of woolen scarfs were sent for the lepers of our Chandkuri Leper Hospital and Homes. In addition to these gifts some societies sent money to help defray the expense of shipping these articles to far-away India!

To all those who sent parcels bearing name and return address a letter of thanks has been sent, but some others we would have liked to thank but could not as they failed to put their name and address on the parcel. As no letter of thanks reached them, let me thank them now for their gifts and interest in this work.

To all who sent gifts let me add the heartfelt appreciation of all those sufferers your gifts are helping, above all for your interest and concern for them.

Care in our institutions means hope for health and life, and many times a new way of life through the saving grace of Jesus.

With kindest greetings to all, I am,
Sincerely yours,
LILLIAN LEE LANG.

Bethany Community Center Permanently Closed

EVERY story has its end. The author who has a definite aim in writing, knows when his story is finished, although readers may wish to have it continued. I wish to carry over this thought into my story—the one to which I am writing “finis.”

A short time ago, I stood by while a representative of the W.M.S.G.S. went for a last inspection of the property at 1914 South 6th Street, Philadelphia—Bethany Community Center. I heard the order given to have the windows boarded, the sale sign placed, the water turned off, and other last arrangements. I said to myself—this Mission has accomplished its purpose. . . . Like the book with a definite purpose, so was this South Philadelphia Mission opened to broadcast the Gospel of Christ to the people of the neighborhood.

The dramatic circumstances of the conversion to Christ of the young Jewish factory girl, Rebecca Forman, her gifted personality and her desire to serve for Christ gave the prelude to the story of Bethany Community Center. The story connected with the opening of this mission has been written too often to repeat—except the fact that Bethany Community Center was opened by the Woman’s Missionary Society as the base from which Rebecca Forman and her Christian associates might proclaim the Gospel by word and deed.

The Mission was opened May 17, 1921. By that time Miss Forman had married the Rev. Immanuel Gittel who became the Superintendent. . . .

Now that the last turn has been made, the Woman’s Missionary Society may feel satisfied that a fine work has found a logical end,—with changes in the community and in types of service, Bethel Community Center would have had to be rebuilt to have served for the present and future. Many lives changed by the Gospel mark the trail of the sixteen years. These converts, with the men and women who labored at “The Center” continue to give the Gospel. What in the beginning was one—Rebecca Forman—has become a small multitude.

In connection with this brief account, we wish to remind our readers that, although the Woman’s Missionary Society owned the property, it had not conducted the Mission since 1931. In June of that year, the Cabinet, in annual session, voted “to close the Center.” Scarcely a month had passed when the place was rented to a Jewish Missionary Society. A fine staff of leaders was placed in charge of the work—but death and changes within the staff and in the community make it best to write “The End”.

Changes in Synodical Officers and Secretaries

NORTHWEST SYNOD—

President—Mrs. A. R. Achtemeier, 514 School Street, Kohler, Wis.

Vice-President—Mrs. John Scheib, 218 6th Street, Kaukauna, Wis.

Recording Secretary—Mrs. E. H. Ramthun, 3064 N. 26th Street, Milwaukee, Wis.

Corresponding Secretary—Mrs. Lawrence Gerber, 4117 N. 13th Street, Milwaukee, Wis.

Literature—Mrs. Alfred Treick, 455 Church Street, Kohler, Wis.

Mission Band—Miss Florence Hilmes, 2313 N. 8th Street, Sheboygan, Wis.

Stewardship—Mrs. Henry Hefty, 2310 Monroe Street, Madison, Wis.

POTOMAC SYNOD—

Treasurer—Miss Helen L. Barnhart, 612 W. Market Street, York, Pa.

Life Members and Members in Memoriam
—Mrs. Oakley Havens, Williamsburg, Pa.

JUNIATA CLASSIS—

President—Mrs. W. L. Mock, 110—11th Ave., Juniata, Pa.

WEST OHIO CLASSIS—

Literature—Mrs. A. H. Rothe, Cole St. Road, R. R. No. 3, Lima, Ohio.

CHANGE OF ADDRESS

EAST OHIO CLASSICAL SOCIETY—

Mrs. D. M. Bimms, *Secretary Organization and Membership*, from 1600 Shore Ave., N. W., to 1205 - 17th Street, N. W., Canton, Ohio.

Chen Teh Girls from the "City of Nobility Risen Out of the Ashes of Ruin"

By GRACE WALBORN SNYDER, Yuanling (Shenchow), Hunan, China

THE town, which people who see materials and not meanings would call Phoenix City, is about 420 li, or 17 miles west of Shenchow. They say that this city is about half as large as Shenchow, and that it has little trade and not much business. There is a Catholic chapel there and an Evangelistic Mission preaching place which has recently been purchased from a former group of Canadian Holiness Mission folk. It is slightly probable that Phoenix City is a little walled against these innovations which they themselves did not bring in, for wives and daughters from that city say that they have heard there are such preaching places, but they do not know what they hear or do there. In the years between 1918 and 1934, while West Hunan was still a separate kingdom from the rest of the world, the military chief of this district kept an encamped home and headquarters at Phoenix City. And he himself was a Phoenix City man.

During those earlier days "Phoenix City" was mostly called "City of Able Men," or the same meaning, "City of Officials." "City of Able Men" is probably the original name of the town, for the story of the town is that retired and returned officials made their homes in that district quietness. From that group, Hunan's famous diplomat Hsiung Hsi Lin, whose call-name was "Phoenix," went out into the world and rose to high place in Chinese government circles and affairs. After his ability was proven to the world, and fame came to him, the home district people renamed their town "Phoenix City" in proudly humble recognition of the bird which rises straight out of nothing into beautiful and perfect flight before the eyes of men.

Militarily, this "City of Able Men" is famous for being an unattackable city. Once there was an occasion when the general of Shenchow, who was this military chief of West Hunan, offered to take missionaries back to this city and to protect them there in case the communist armies advanced to Shenchow in too great numbers to protect this lower area and in such way that they cut off other outside routes. Some missionary trunks got packed and small boats were ready to go up stream, but the communists didn't come. So I have never gotten to go to that "City Market

of Able Men," and I do not know just what kind of a town it is. Since this year Phoenix City interests me extremely, and some day I want to go there. It is still two days away from Shenchow, one day by auto bus route and one day by chair, and a great many of General Chen's erstwhile soldiers have been "unemployed" since the Central Government's political reorganization in 1934-35, and some of these unemployed soldiers do a bit of "highway business." But two days is not very long for travel, and there might be ways of getting Highway Men's passes if one could get an invitation and have some days off to go to Phoenix City.

But it is really not of the town that we are wanting to write you; we want to tell you about the Chen Teh girls who came from there. As Chen Teh opened school last fall, one day seven girls appeared in the office together to register for Junior Middle. Their voices spoke strange, soft, non-hissing sounds, and one had to listen quite carefully to understand. Their manners and modesty were lovely and one wanted tremendously much to have them stay and be happy at Chen Teh. One felt a little puzzled whether it would work—whether their previous school had them really prepared for Junior Middle School work or not. Because these girls were a little late for starting classes, at first it seemed that there would be a little difficulty. But their quiet application and determined efforts showed remarkable results by the end of the third month. At the school boarding club, where the food wasn't as good as some of the wealthier students were accustomed to, the Phoenix City girls didn't complain. During Chinese New Year's vacation, when all girls prefer holiday freedom and holiday joys, these girls stayed in the dormitory and cheerfully shared holiday limitations with others.

Just recently, near the end of this second term, an interesting incident occurred. A teacher gave a review examination to test pupils on the amount of effortful work which they had done during a period of substitute help teaching for the teacher. So many of the pupils in the class didn't pass that the teacher gave a repeat examination. From that examination a report of cheating got

carried to the teacher, and a careful check-up was made. It was learned that through various periods of examinations various pupils in the class had cheated in various ways. But no cheating was reported on or admitted by these girls from Phoenix City. Later, one early evening one of these girls was found sitting alone in the dark of her class-room, crying. When asked what it was all about, she jerkily told of a jealous pupil's outside accusation to one of the other Phoenix City girls of her possible cheating, from the conjecture that she must have cheated because she had been able to make a fairly good grade in spite of a two weeks' illness absence. And she, Ni Chen Ya, felt extremely annoyed that any daughter of this "Town of Able Men" should even be subjected to suspicion. Ni Chen Ya is only fourteen years old; with weeping indignation she remarked, "Do a false thing like that? How could I look my parents in the face! If I did a thing

like that I would not dare to believe myself a daughter of theirs. And to be suspected of such a thing; who dares to suspect me? Do they not realize that my family is strong and able, and can protect the family name?"

"Magnificent pride," thought I to myself. "Splendid teaching and perfect discipline," my western mind congratulated this old-style patriarchal family training. And Shakespeare could suggest no better, "To thine own self be true, and it will follow as the night the day, that thou canst not be false to any man." And the superb assurance of family concern, family sharing, family unity in family character values! It is remarkable, and I am wondering, "Can we develop a Christ-centered spirit that works like that?"

No, I have not been to that Market Center of the Dwellings of Able Men, but now I want very much to go there. Here are the girls:



Reading from left to right:

Chen Swei Tsih
Chen U Pu
Liu I Wen
Kao Chin Swei
Ni Chen Ya
Liao Ming Sha
Kao Chin Yuin

"Excellent Orchid" Chen
"Crystal Jade" Chen
"Winged Culture" Liu
"Golden Omen" Kao
"Leader in Asia" Ni
"Great Brightness" Liao
"Golden Brightness" Kao

English Name

Jean Chen
Ethel Chen
Eva Liu
Jessie Kao
Francis Ni
Mabel Liao
Jennie Kao

FOR CHRISTMAS...THE OUTLOOK OF MISSIONS

A GIFT of value for your CHURCH friends

An attractive card with your name and greetings will be sent to reach your friend a few days before Christmas.

A Chat with Local Presidents

WHILE in attendance at a meeting today, I heard a Secretary of a Board of National Missions say, "We held our second Seminar on Mountain Life Work this summer; one for adults and another for young people. In the six days we made about eighty promoters." As I listened to these words, enthusiastically spoken, this thought occurred to me: "How many promoters for Missions has each President of a Missionary Society made since she has been in office?" Do you ask, how can this be accomplished? I am asking YOU, how are you doing it? One way is to hold those very necessary Cabinet meetings.

By this time every departmental Secretary should have received her Plan of Work letter for the year. If not, she might be urged to get in touch with her corresponding Classical Secretary (the Directory in the July-August OUTLOOK OF MISSIONS contains the list of Officers and Secretaries: and, by the way, the OUTLOOK OF MISSIONS, \$1.00 a year, is a very necessary tool to "make promoters"); at the Cabinet meetings the Plan of Work for each department should be presented, discussed and decisions reached as to the feasibility of using all or part of the suggested plans for the year.

"Talk About Surprises!" What? Why, that's the name of the new play which your Life Membership secretary wants to work up and present during a business session—perhaps in November. Give her the opportunity. The promotion may result in surprises for your society.

Did you read the message concerning Girls' Missionary Guilds in the President's Corner, September OUTLOOK? If not, please search for that issue. The item to which I refer is on page 259.

Has your Program Committee or the leader for November made definite plans for the Dramatized Service of Worship? It will prove effective if the suggested method is followed. If you are accustomed to a definite surprise feature every month or two why not make a special effort to use men in this service?

Is the Program Committee using the printed slip "A Trust From God?" You don't know what it is? Many Presidents have purchased a Program Packet for their own use (75c plus 10c carriage charges) and for the time being I forget that you do not have one.

Frequently leaflets are handed at the moment to participants in a program. This method does not even "make promoters," to say nothing about *good* promoters. "A Trust from God" is intended for the purpose of overcoming last minute assignments, often poorly given. The Program Committee has the slips. Are they being used?

Help to create an Evangelical and Reformed Church atmosphere for the November meeting. Pictures of the officers of General Synod, Board Secretaries, Educational and Benevolent Institutions, etc., will help. The Year Book and Almanac, the Church publications may be displayed. The Secretary of Literature will gladly perform this task of assembling. Prayer Calendars will be ready for the November meeting. In appreciation of the Fellowship of Prayer in which we have participated as individuals and societies, the Secretary of Literature might also collect and display Prayer Calendars of as many former years as are available from the members of the Society. Have you ever thought that the prayers on these Calendars would make a splendid collection for a home-made "Prayer Book?"

If many members of your congregation know much more about their church after the November and December meetings will it be because as President of the Missionary Society you have helped them to "know and care?" Having learned to "care," what will you continue to do to make them "share?"

The suggested program for December, "Our Church in Action in North America" should give you several ideas. This program is based on the book "Beside All Waters." Do you own a copy? If I were President of a Missionary Society (Sh! or a Girls' Missionary Guild or a Leader of a Mission Band) I would re-read that sentence about investments on page 259 of the September OUTLOOK OF MISSIONS. Part of it is, "There is no interest in Christ's work until you invest in it." Then I'd invest 60c of my own money, earned or saved in some way, in a copy of "Beside All Waters," read every word of it (and how readable it is!) and then loan my book for a week at a time to members of my Church, asking each one to write his or her name in the book. Every member of the denomination should read and study "Beside All Waters." THEN I'd invite all these persons to attend the December meeting where the

book will be reviewed in an attractive way, by six or seven carefully chosen persons who will consider their assignment "A Trust from God." This brief review should result in a real study of the books. I mean a study class *in addition to* the regular Home Mission rural study. The men of the Church will surely want to do something for national missions if you will share this experience with them.

"Let's Pack a Box" is a leaflet in the Packet intended for your use. Has the preparation of the box been discussed, the contents carefully and prayerfully considered? If you should decide to send Bibles to Madeline Island folk, you might write to The American Bible Society, Park Avenue and 57th Street, New York, N. Y., for prices. Select those with a good type.

Has your Secretary of Membership been given an opportunity to present the Every Woman Visitation? Has a supply of the "Fellowship in Christ" leaflets been ordered

by her and distributed to members of the Society, and through the Visitation, to every woman in the congregation? Order only as many as are actually needed. They are expensive and should be wisely ordered. If this has been done, we will all need to be reminded at the December meeting, as you show your own copy of "Fellowship in Christ," that, beginning with January 1, 1938, all shall join in the *Fellowship of Going Deeper* by using the Fellowship in Christ leaflet, thus participating in the *Fellowship of Prayer* with thousands of women and girls of the merged Church.

"Knowledge is not enough; we want action." I believe you are the kind of President who is doing all in her power to give the members of her Society knowledge; and who because of her own activity is "making promoters" who also will become active.

CARRIE M. KERSCHNER.

Not to Wish—But to Will

For people who *will* that we shall have changed world conditions, the following books have been written. At least, that was the sense of the group of Missionary Education leaders, recently convened at Hartford, Connecticut. These men and women have their sympathy on the pulse of the world and they believe a careful reading of the following publications will clarify situations for the thousands who want to know the causes of present-day wars and discords.

"World Peace and Christian Missions," by Harold E. Fey, former missionary and now leader in the international peace movement. Mr. Fey discusses the vital relationship between missions and world peace. Paper 35 cents.

"Christianity in the Eastern Conflicts," by William Paton. In this recent publication we have the scene in Asia today, as viewed by an experienced observer, with his deductions on the basic issues faced by Christian missions. Paper 75 cents, cloth \$1.50.

"World Tides in the Far East," by Basil Matthews is an unusually clear analysis of China and Japan in their present day "quests," with an illuminating chapter "The Springs of the Far Eastern Conflict"—an answer to our uppermost question—Why? Cloth 50 cents, paper 25 cents.

"*Cannot love be, as well as hate? Cannot peace be, as well as war?*"—Ralph Waldo Emerson.

Life Members and Members in Memoriam

LIFE MEMBERS

NORTHWEST SYNOD

Sheboygan Classis—Lydia deKeyser, 1821 N. Tenth Street, Sheboygan, Wis.

Mrs. Martin Burkhart, Plymouth, Wis.

POTOMAC SYNOD

Juniata Classis—Mrs. Albert A. Buckel, 2414 Fourth Avenue, Altoona, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD

New York Classis—Mrs. Helen Shirley Hoel-

zer, 157 Washington Ave., Milltown, N. J.
OHIO SYNOD

Northeast Ohio Classis — Elizabeth Louise Knorr, 840 Lakewood Avenue, Youngstown, Ohio.

Southwest Ohio Classis—Miss Emma A. Hoelscher, Harris Flats, Norwood Avenue, Norwood, Ohio.

West Ohio Classis—Mrs. Emma Deisel, 324 South Cole Street, Lima, Ohio.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

THE suggestions in this column are to be provided two months prior to the time when they are to be used. However, we want to remind Thank Offering Secretaries that they should re-read the Plan of Work letter recently received, order a Thank Offering Packet, 25c; place the order for Thank Offering Service (2c each, 60c for 50, \$1.00 per 100. Supplement free with each order); make reservations for the Thank Offering Lecture or costumes for the Rainbow or any other Pageant; get a supply of the yellow leaflet—"What is Thank Offering"; order the Gold T. O. Boxes, 1c each, as they will be used for 1937-1938; and order all other material needed during November.

December momenta: The article on Madeline Island, scheduled for the October OUTLOOK OF MISSIONS, will appear in the November issue. The same speaker—The Third—, for whom the above notice is intended, should also refer to the September issue of the National Geographic, read the article on Biloxi and show the pictures when presenting Chapter IV of "Beside All Waters," the book on which the suggested program for December has been based. Pages 166, 167 of the June OUTLOOK OF MISSIONS contained a splendid report of the work at our Winnebago Indian School. The book "Beside All Waters" is priced at 60c paper, cloth \$1.00.

I wonder if members of other groups are experiencing the same difficulty a president had when she called at the Depository. She said, "Is Dr. Schaeffer's book 'Beside All Waters' on the Reading Course? I can't find it listed." Get out your list and search for it. You've found it! Certainly it appears at the head of the Preferred List, page 3, 1935-1938 Reading Course List. That's where it belongs. By reading and studying it we will gain a better knowledge of the work in North America as carried on by our merged Church.

After the Every Woman Visitation has been made the Women's Societies of the congregation will be ready for the dramatization of the United Christian Adult Movement, "For Such a Time as This." Extra copies sell for 10c each, 3 for 25c. Then local church leaders should also order a copy of "The

United Christian Adult Movement in the Local Church," which is the report of the 1937 Lake Geneva Conference. It is 15c. We are all striving for an educated adult leadership. This 1937 report contains six chapters and is brimful of valuable suggestions for our programs of the Church. Chapter I, The Quality of the Church's Program; Chapter II, What the Church Does for Persons; Chapter III, What the Church Does for Family Life; Chapter IV, What the Church Does About Social Issues and Situations; Chapter V, World Relationships Through the Church; Chapter VI, The Church in a Changing Order. Every Society and adult group could well make use of this report. Chapter IV is especially related to our study of rural America.

"Rebuilding Rural America," by Dr. Dawber, 60c paper; \$1.00 cloth, is the book suggested for use in adult groups who desire a study of the entire rural situation in America. Young People will enjoy reading and studying "Highland Heritage," 60c paper, \$1.00 cloth. This book is also on the Reading Course List and women will find it fascinating reading. Leaders of children will enjoy using "Out in the Country" (Juniors), price \$1.00 board, paper 50c; and "Friendly Farmers" (Primary), price \$1.00 board, paper 50c. "The World on a Farm," cloth 75c, paper 25c, is a reading book. Supplemental materials for rural study are: a series of four Home Mission Maps showing how the Gospel was planted in North America. Descriptive text is included. At 10c, this gives leaders cheap visual material. Attractive Picture Sheets are, "Southern Highland," 10c, and "Farm Life in Many Lands," 25c. The pictures are good for poster and other uses in rural study. Farm Life Panel Posters will charm Juniors, 50c.

Leaders in elementary grades will be glad to learn of a reduction in the basic missionary education books. "The Missionary Education of Beginners," "The Missionary Education of Primary Children," "The Missionary Education of Juniors," "The Missionary Education of Intermediates" have been marked at 25c paper, 50c cloth. (*Note—The Missionary Education of Primary Children is no longer available in cloth binding.*)

A new and attractive series of books for boys and girls is The Eagle Book Series—"If Only I Had a Ship," "In Convict Cells," "Roll On, Wagon Wheels," "The Man Who Disappeared." Each pamphlet contains a

biographical sketch of a great Christian leader. Price 10c each. (Listed on Reading Course for Boys and Girls).

Books listed on pages 7 and 9 of the Digest are "The Germans in American Life" and "The Jews in American Life," \$1.00 each. They will furnish good national mission background material for women and girls. Have you read the review of "Steeple Among the Hills?" Has it made you want to read this most interesting portrayal of rural life? It is cheap at \$1.50 and might well be added to every \$10 order of books.

"Prayers for Self and Society," a new

Now my final word for this month. Please change the price in your 1935-1938 READING COURSE LIST of the following:

American Flags, The, Kathleen Norris, 79c
 Not Slothful in Business, Herbert A. Bosch, \$1.00
 Storm Signals, Joseph Lincoln, 75c
 Out of print—"Living Triumphantly, Kirby Page

An exchange says, "Every local congregation should be missions-conscious and this can be done only by having a scientific, thorough-going program of missionary education. One of the best plans yet devised to teach missions is the Church School of Missions. Missionary education is the task of the whole church. Information will gladly be furnished.

edition, is being referred to in the Programs this year. It contains prayers on such topics as "For a Christian Social Order," "For Slum Clearance," "For All Mothers," "For Peace Among the Nations," "Penitential Prayer for the Sin of Lynching," "For Labor," "The Presence of God," "Confession," "For Our Country," "A Prayer for Christmas," "For Health," "A Personal Prayer," "For a Time of Sorrow," and "For a Moment of Silence." Shut-ins will appreciate a copy. Why not use it for a bit of cheer to them and as an aid to deepen your own spiritual life. Price 15c per copy.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Christian Citizenship

MRS. F. E. BOIGEGRAIN

Women and Temperance

WOMEN have traditionally been leaders in the temperance movement and according to survey today are very much more in favor of a return to prohibition than men.

Prohibition once squelched has always popped up again. History shows that dry waves come in cycles, spaced about thirty years apart.

The first wave began about 1846—the second in the 1870's and the third began in 1907 culminating in the passage of the 18th Amendment in 1919.

If the cyclical theory is correct, then the fourth dry wave should begin about around 1949. Some prohibitionists are convinced that wide spread drinking among women will hasten the return to prohibition.

Dr. Harry Emerson Fosdick recently asserted that the drink problem is much worse today than two generations ago and said in a church sermon that "Women then did not drink as now so that that generation did not

have the nauseating disgust of seeing drunken women commonly in public places; and that this present loose, tipsy, cocktail party generation cannot be the last word in the story of alcoholism."

Lawlessness has increased, according to the head of the G-men. J. Edgar Hoover states that a recent three years is the most terrible period of criminal history in the life of America.

Liquor dealers are taking alarm at the situation, and are staging a moderate drinking reform. We were happy to note that the Liquor Control Boards of several States took their stand in ample time last year to prevent the labeling of Christmas liquor packages with the pictures of Santa Claus and trust that more of the States' Liquor Boards will take action regarding the use of illustrations of Santa Claus in their advertising.

When we read of such tragedies as the following, the efforts of all women are listed

to do away with the vice.

"None of us ever had a drink of whisky before and we were talking about how much we could drink. Fred said he could drink the whole bottle down without stopping and we

dared him to try it." The speaker was a 17 year old boy and Fred, a star football player, 18 years old, paid with his life for his first drink of liquor. His mother branded his death as "legal murder."

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Reminders

—Hold an impressive Thank Offering ingathering service in November or early part of December. Send the Thank Offering to the Classical Treasurer before January 1st.

—"Let's Pack a Box." Choose some project from the leaflet "Let's Pack a Box," which is in the packet. Learn all you can about the project and then pack a box and send it so that it reaches its destination by Christmas.

—Order enough "Fellowship in Christ" leaflets so that each girl has one. These leaflets are free but postage is acceptable—10 cents for 25 or less. Every Guild girl will want to join in this great fellowship of personal devotion. Each girl is asked to set aside a brief time each day when she will use the suggested scripture reading and statement for prayer.

—At your November meeting have the following letter from Lucile Hartman read.

American School,
Kikungshan, Honan, China
July 31, 1937.

Dear Girls:

You will be busy with new fall plans when this letter reaches you. And in Hunan Province, God willing, I'll be working half a day and studying the other half.

Perhaps you already love some of the young Bible women in western Hunan. At the title "Bible Women" one might hesitate wonderingly, yet beneath the name there are lovable, true young women who have seen Christ as the Pearl beyond price. Let's say you've stepped from the rickety bus at Shenchow. After crossing the river by rowboat in full view of glorious mountains purpling in the distance, you have walked through the city streets to the mission compounds. Of course, it is grand to see the missionaries, and soon you may meet Miss Ruth Liu, Miss Weil's fellow-worker. There she is—with graceful Chinese gown, shining black hair, and a face that draws one irresistibly, it is so lit with an inward glow from the Spirit of

God. Natural charm and well-breeding are used by the Saviour to Whom this precious one has dedicated her all. Like an older sister she has helped me. She will accept no new thought without Scriptural foundation and she is fearless of people but waits upon the Source of her guidance and power in prayer. She belongs to Him.

On the way to Kikung Mountain, mother and I stopped in Shenchow with the Snyders. On our last night I had run over next door to the Women's Building to see Miss Liu. She had not yet returned from a street chapel meeting, the gate-woman said, so we two, the gatwoman and I, sat in her tiny, tiny room by the gate watching a wee lampwick flicker in a bit of breeze. The old lady told about her village home and of how she had accepted Christ. Bang, bang at the outer gate! Miss Liu was not there however, but in came a young woman who hopes to go to Shanghai to Bible School this fall. We sat on the starlit steps of Women's Building talking until with a second rapping at the gate, Miss Liu came with lantern and books, an older woman chaperoning. The meeting had lasted late; in a few days Daily Vacation Bible School would open; we must pray to know God's Will for the fall—whether Miss Weil and Miss Liu should visit the Yungsi-Paotsing area; so we talked until I had to leave and Miss Liu walked along to say goodbye to mother. Then as we saw her start back with lantern in her hand our hearts sang again in praise to the Father for sending Miss Liu to Shenchow.

And Miss Tsang! It was just as a heavy rain broke upon us that the chair coolies rushed into the Paotsing chapel entrance. Beyond the chapel the rain poured into the "heavenly wells" on either side of a roofed space, where the pastor's wife and Miss Tsang were sewing. Through the week that we spent in rooms beyond the next court, Miss Tsang often slipped back to help me with my Chinese lessons. It gave a thrill, of course,

to be with another girl not long out of Bible School. And how glorious to hear someone tell in a different language of the same Bible passages that have been precious in our lives! These two years of work have been very hard for little Miss Tsang I know. Loneliness, chattering criticism, the constant pressure of Satanic power all about,—these are real trials for any girl. But, strengthened by the knowledge that in Yuanling (Shenchow) Miss Wei and Miss Liu are daily upholding her in prayer, she is trusting the promise: "Said I not unto thee, that if thou wouldest *believe*, thou shouldest see the glory of God?" Five days a week Miss Tsang is busy visiting in homes or making trips to the country to tell of Christ. In the evenings before the mosquitoes swarm too thickly, the children from all about flock into the stone courtyard demanding a new motion song or a Bible story, and at dusk there is usually a service in the Chapel. During the summer there is Daily Vacation Bible School.

Some of you have come home from summer conferences with new interest for the fall work. And up here on this mountain in Honan Province, several hundred miles from Yungshui, we are thinking of September and the fall schedules. For the summer language study, Mrs. John Beck has kindly shared her teacher with me. We are thankful, too, for mother's improved health and are eager to return. The three months in Yungshui have impressed more strongly than ever the difference between a born-again Christian and a moral "good citizen." Chinese friends pay heavily for the service of chanting priests to gain eternal happiness for loved ones. Others continue by self-denial to seek for heart-peace. "For by the *works* of the law shall no flesh be justified." Isn't it wonderful to realize that the Work is done; it was Christ's Atonement on the Cross; and that although "the wages of sin is death," "the gift of God is eternal life through Jesus Christ our Lord." When we come to end of ourselves, seeing that there is no goodness in us, we can look away to Jesus the spotless Lamb of God and hear His words: "Come unto Me—and I will give you rest," forgiveness, peace of heart, joy in Him. Not mere feeling, not emotionalism, just accepting Christ as our, my, Lord and believing His Holy Book which says, "He that believeth on the Son hath everlasting life." With that handing over of ourselves to the Lord Jesus, we are by His free gift made new creatures in Christ, "born-again."

With love to each of you,

LUCILE HARTMAN.

We Welcome the New Guilds

Eastern Synod — Emmanuel's Church, Nuremberg, Pa. Organized by Mrs. A. C. Rohrbaugh, with 12 charter members. President, Miss Gladys Davis, Nuremberg, Pa.

Potomac Synod—New Gilead Church, Concord, North Carolina. Organized by Mrs. R. A. Robinson, with 7 charter members. President, Miss Evelyn Suther, Route 3, Concord, North Carolina.

Mission Band

The Little Messengers of Goodwill

THE name Morioka, Japan, is not new to most Mission Band children as the Christian Education Center there has been supported by Mission Band Offerings and Thank Offerings for quite a few years. Several of our children's groups have had the opportunity recently of meeting and hearing Evelyn and Nancy Schroer, children of our missionaries in Morioka. While at the Mission House Conference, Evelyn, ten years old, and Nancy, five, were members of the Mission Band class. During the week they taught the children to sing "Jesus Loves Me" in Japanese. They also taught them to play "Hop-Scotch" as the Japanese children play it.

At Grace Church, Milwaukee, Wisconsin, Evelyn showed the doll which her very best friend, Akiko San, had presented to her when she left Japan. Akiko San told Evelyn that this doll was to let the boys and girls of America know that the Japanese children want to be friends with them. The doll has the same name as the gracious little girl who gave it to Evelyn.

While attending the church school at Salem Church, Lafayette, Indiana, Evelyn and Nancy told those in the children's departments about the Christian Education Center at Morioka. They also carried on a telephone conversation in Japanese. Evelyn taught the children to count to five in Japanese and told them how they could remember the Japanese numbers.

We wish more of the children's groups could have the opportunity of knowing personally these little messengers of goodwill but they will be in school all year at Hartford, Connecticut. Perhaps, before they return to Japan next fall they will be able to attend other Summer Conferences where there are children.

Book from Chen Teh

The First and Second grades of Chen Teh Girls' School, Shenchow, China, have sent a sample book of paper cuttings with greetings

to the Mission Bands. At the conclusion of the book, Mrs. Grace Synder writes the following: "May all little children grow in understanding, sympathy and love. And may they all learn from the beginning that God

loves and values each one, white, yellow, brown and red."

One New Mission Band This Month

Eastern Synod — Emmanuel's Church, Nuremberg, Pa. Organized by Mrs. A. C. Rohrbaugh, with 15 charter members.

Worship Service for the Church School

Prepared by MRS. EDWIN W. LENTZ

Summer Growth for Winter Work

"Work and play! Work and play!

The order of the universe."

Opening Hymn: "True-hearted, Whole-hearted."

Prayer:

Our Father in Heaven, accept the worship and praise of Thy thankful people who have assembled to meet Thee in Thy holy sanctuary. Many of us have been absent through the weeks of the summer; we have had joy and rest, with revival of strength; we realize anew Thy teachings on the value of human life. We thank Thee for what the vacation months have given us—examples of Christian steadfastness and revelations of the restlessness of the devotees to worldly pleasures.

We pray for Thy guidance. We thank Thee that Thou hast allowed us to be hurt by the restlessness of the world. Make us sensitive to human needs and equal to the opportunities to minister.

May the members of this Church School enter into their Christian opportunities with new courage, fuller understanding, renewed zeal in building the Kingdom of God into the hearts of men. Amen.

Scripture: Psalm I (to be read responsively or in unison)

Unannounced, and if possible unaccompanied, have a young woman sing—very softly—the second verse of "O Jesus, I Have Promised."

Meditation:

Vacations lie in the past and we wonder what they have put into us, worthy of being salvaged for use this coming winter. How about my body—my mind—my soul: am I physically stronger, more discerning, more prayerful because of "days off"? Quite recently the new President of Mt. Holyoke College turned to the Book of Acts for his inaugural theme: "Taking Wisdom Wherever It Lay." Why not accept this as our challenge as we go about the business of living? Our summer observations should have taught us that there is little "wisdom" among devotees to worldly pleasures. If we had the right kind of vacation it did teach us that there are many, many, many people who have the Kingdom of God in their hearts. If these were our companions we come forward ready to step upon new vantage ground where our business is to "Seek *first* the Kingdom of God and his righteousness" . . . a background for our RALLY DAYS . . . a preparation for world-mindedness where we are ready to pray "Thy Kingdom Come on Earth—for home-town mindedness when we are ready to pray "Beginning at Jerusalem." St. Paul says the final word as to fitting ourselves into places of service (read I Cor. 9: 19-27)—Let us hear what can be done by following the example just related in the letter of St. Paul. From the current issue of THE OUTLOOK OF MISSIONS we take these few examples (introduce the persons who are to give, in their own words, brief accounts of missionary activities):

(1) A Modern Circuit Rider (Rev. Louis G. Novak, page 271)

(2) "Addressed to Chandkuri"—page 287

(3) "How Could I Look My Parents in the Face"?—page 290. (If you have a particularly good story teller, she should be chosen for this story.)

(4) Evelyn's dolly, Akiko San, and how she came to America—page 296. (Choose a young girl.)

(5) A Fairy-tale City with real missionaries—page 282.

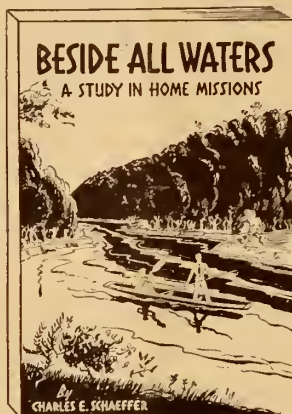
Hymn: "Christ for the World We Sing"

An Appeal: The pastor or the superintendent: "Let Us Keep On," by Dr. D. B. Schneider

Closing Prayer: The pastor or the superintendent

"Beside All Waters"

By CHARLES E. SCHAEFFER, D.D.



The challenging story of two great streams of service about to be united in the Board of National Missions of the Evangelical and Reformed Church written by one who has been General Secretary of the Reformed Church Board for 29 years.

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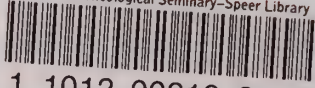
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